/178 cont./

614 bearers of the name Guagáz, the old family whose members furnish the capitan and who numerically make up about a quarter of the village. The young men of this name do not always find their wives in Calderas. They /179/ must therefore often look for them in other villages, although in general this is preferably not done. Thus we have among the Paez exogamous kin-groups, that is, groups of persons of male descent, who, to be sure, live dispersed, but have a common festival house, and who cannot marry each other because of their same name. They lack the consciousness of being descended from the same ancestor, however. Similarly, there is neither a common kin-group chief, nor [162] special costumes, or any other common insignia. The bearers of [346] six family names, who together make up more than 60 per cent of the population, have festival houses on the village plaza, in each of which the bearers of the same name meet for the big annual festivals, Immaculada (December 8), Semana Santa (Easter), and San Juan (June 24), and eat and drink together. The other families, who have no festival house of their own, take part in the festival houses of friends' families.

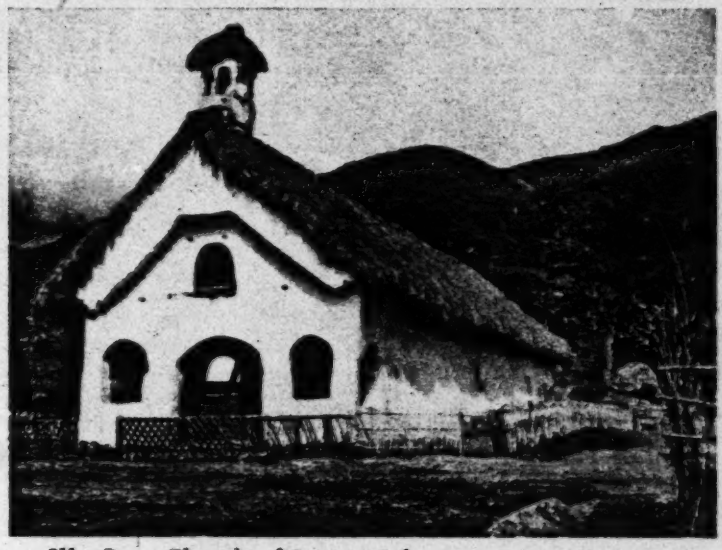
[551] The six large families of Calderas are: Guagáz, Piñakuẽ, Petíns, Oléz, Criága, Pechéne.

614 Within the kin groups, relatives play no role, but the god-
602 parents (padrino, madrina) do, and strict etiquette is observed with
608 respect to them. Boy or girl, man or woman who meet their god-
576 parents anywhere must kneel down to receive their blessing.

601 The kinship nomenclature is in part more differentiated than ours. The common form of address for father and child and mother and child and the differentiated address for older and younger siblings are striking. The designations for father and mother are differentiated according to whether one speaks of one's own or of foreign fathers and mothers. One's own father is táta, the foreign one néi; one's own mother is máma, the foreign one nihí. It does not matter whether a man or a woman is speaking in the following examples:

1: Nachtigall--260 E-5 (1952-1953) 1955 SC15 Paez SC15

• 346



Ill. 3. Church of San Andrés

Ill. 4. Church of Santa Rosa.

1: Nachtigall--264 E-5 (1952-1953) 1955 SC15 Paez SC15

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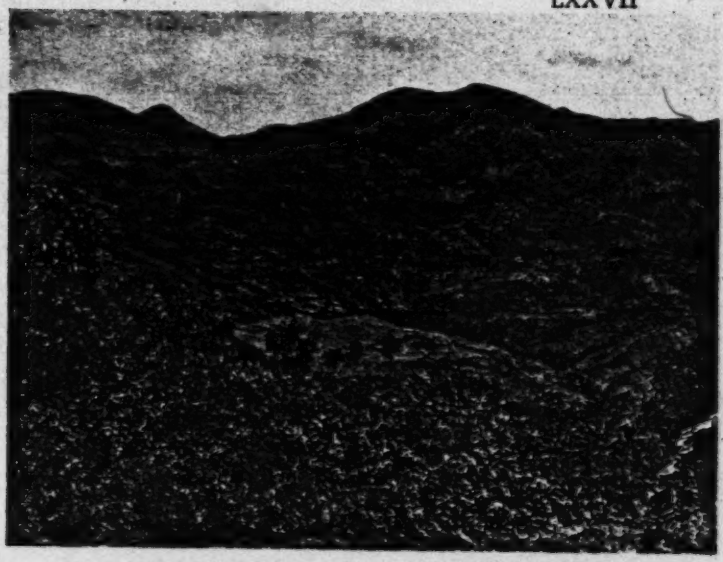
[311]



Ill. 146. The valley of the Kokiyó with Calderas.

[346]

Ill. 147. Calderas with church and festival houses.

/178 cont./

361 who have established coffee and sugar-cane plantations and
[563] cattle ranches. The natives occupy the steep and barren sec-
[177] tions.

[342] The pueblo of San Andrés consists of 23 bahareque houses /houses with walls made with two faces of sticks with mud and stone between them/ with thatched roofs. Only one is of brick and tiles. In its general lines the plan is reminiscent of that of Spanish centers: a central plaza with houses around it.
346 The church, which is large, thatched, and white, has a hand-
361 some façade, with a bell tower, arches and columns, a style reminiscent of colonial architecture; it stands in the center of the plaza and was built in the first decade of the nineteenth century by Padre Joaquín Núñez y Tobar. On its south side there stands a large, very old and dilapidated building where the school and the rectory functions; on the other sides it is surrounded by the colonists' houses.

366 There are two stores with a regular supply of merchandise, and on Wednesdays there is a small market where one beef, a few agricultural products, and chicha are sold.

133 Toward the end of the Pisimbalá valley are found the not
175 very extensive plateaus of Argentina and El Rodeo. El Rodeo has marked historical significance; for a long time it was called Segovia. In the spirit of conquest and colonization, the town of Nueva Segovia was founded there by Captain Hernando Arias Saavedra in accordance with the mandate of Governor Sancho Espinar, who in 1578 gave up these lands after his vainglorious campaign against the Paez. It was short-lived. On this same plateau Mosquera's rebellion against the government of Don Mariano Ospina Rodríguez was won by his spectacular victory over the government forces headed by
[317] General Joaquín París (1). In spite of this, the markets for

1. González, David. Los paeces /The Paez/, manuscript.

/186 cont./

with the guinea pigs. These ranchos give the impression of extreme poverty in their dwellings. None of them is of bahareque.

The second type of dwelling, which is more widespread and shows a larger number of foreign architectural elements, is the large rectangular house with a four-slope roof, 15 to 20 meters long by four or five meters wide, with one or two doors and two or three rooms, one of which takes up two-thirds of the space made, and the last third is subdivided into the room intended for the kitchen and the other for the chicha troughs and pantry. Not a few of the dwellings of this type have a compartment for menstruating women (du yate léchukue), although as a rule small huts are built outside the house for this purpose.

In this type of dwelling one commonly finds bahareque, sleeping platforms, plank doors, and sometimes whitewashed walls.

The settlement of Calderas is made up of this kind of dwelling. It consists of 14 houses scattered at random on a beautiful plateau of some 20 hectares, covered with pastures and crossed by drainage ditches that bring water to five of the houses, which are permanently occupied; the others, although they have owners, serve only for religious fiestas when the fiestero /fiesta leader/ moves there with his retinue of mayordomos, laborers, cooks, and the utensils for serving aguardiente, chicha, and food. These houses are spacious, 25 meters long by six meters wide; thick mud walls, with a plank door at the entrance; the enormous sala, fiuhne wala, is 13 meters long; here stand the sugar mill, the metate (ũkukuat), the notched ladder for climbing to the garret, the pango pil, crudely hewn rectangular beams on which the men sit, one of which is 10 meters long; firewood is piled in one of the corners; the floor is of earth unevenly smoothed. The concentrations of people who visit the fiestero in a daily stream gather in these spacious salas; here music echoes, the albacero /fiestero's assistant/ is taken care of, the dances take place, the drunks sleep, and the sugar cane is milled.

4:Bernal Villa--13 E-5 (1952-1953) 1953 SC15 Paez SC15

/186 cont./

346 There are four other small rooms, five meters /187/ long
796 by three meters wide. Two of them are independent of each other, with their respective doors opening into the sala; one serves as a kitchen and the other to roast the maize griddle-cakes. At the other end of the house are the two other rooms, connected with each other by one door and with the sala by another. The workers sleep in one, and in the other are the troughs of chicha, the bottles of aguardiente, and the laurel candles.

342 The third type of dwelling, very scarce in Calderas, has
249 a square floor plan. It has the sala, two kitchens, and the du yate léchukue. Whatever type of dwelling a Paez family may own, they all have as an indispensable accessory the sugar mill,
[262] either inside the house or outside it. Actually, if it is kept in
[273] mind that the basic sustenance of the natives is provided by
[276] maize, cabbage, chicha, and coca, this instrument is indispensable.

342 In addition, each house is supplied with water, taken from
312 springs, streams, or falls, through the extremely skillful construction of ditches which skirt the valleys, hills, and slopes. Their lands have abundant water. They are not familiar with artesian wells.

342 In a way, the enormous salas in the houses of Calderas
177 represent the ramadas which are found among the whites,
249 mestizos, and acculturated Indians of San Andrés; they are built independently of the dwellings, with a sugar mill and an oven to boil down the cane juice and make panela. In this parcialidad, the panela industry is quite well developed. In Calderas it does not exist.

584 Among the Paez, land, marriage, family, and house form
593 a close and indissoluble unit. It lends warmth and meaning to
[183] a number of emotional, sentimental, and sociological complexes. This begins when the pubescent boy feels the need for a partner who will help him in his work and assuage to some extent the rigors of solitude. The love awakened by a dark, shapely maiden impels him to ask her parents for her. "Give my your daughter. I am alone and need help in my work,"

/190 cont./

372 773 cult of fire. In times past, fire was obtained with "steel and tinder." Whatever the case may be, the mythical accounts

346 291

372 773 [777] disclose the usury of the owner of fire and anxiety when they were on the verge of losing it. Nowadays, when through carelessness it goes out in a household, the matches of the whites are used to revive it.

513 512 The Indians go to bed early. At seven o'clock at night the parents and the children lie down in a common bed on the dry hides of cattle, keeping on their bodies the clothes that covered

4:Bernal Villa--33 E-5 (1952-1953) 1953 SC15 Paez SC15

/202 cont./
415 men first and then women, and ending with the children of both
554 sexes. No one is left without a share.
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XII

The Cleaning of the Church

346 The so-called church of Calderas, a masonry structure, is a dilapidated old building, long and tall, with a two-slope thatched roof and a hemispherical bell tower supported by four beams set into the ridgepiece. Only the front of four columns with cornices and semicircular arches which form an antechamber lends the whole a certain charm.

346 What is called the cleaning of the church is the removal
794 of a few weeds that grow in the pavement in front of it and
796 clearing a line that encircles a small plaza. The task is minimal, but it is always performed. The act is symbolic more than anything else; what matters is the meeting of the fiesteros with their respective albaceros and laborers; an occasion for taking care of the albacero, an opportunity for merriment, talk, jokes, and even games.

Some 12 days before the fiesta and on a Thursday, accompanied by the cabildo, music, and firecrackers, the fiestero leaves his house and goes to occupy one in the pueblo. He takes /203/ along the bull that will be sacrificed on the following day. Two days later, that is to say, on Monday, the cleaning of the church is carried out. On rare occasions
[202] it is done on a Wednesday. The ringing of bells announces the invitation and later tells the people that the cleaning is over, whereupon they drink the two calabashes of chicha which each fiestero has brought; the firecrackers are set off; "the albacero has earned a meal," they say, and deserves the honors of the table. The fiestero will take care of him with

/203 cont./
346 meat and "mute," as well as more chicha and aguardiente.
794 After lunch the albacero goes home. There he waits for the
796 fiestero, who in the afternoon will bring him more chicha, more aguardiente, and more food.

796 A week after the cleaning of the church, the priest will
793 come to officiate at the religious ceremonies.

XIII

Instruments, Music and Dance

533 The musical groups of the Calderas people, true chirimías /a kind of orchestra/, are deservedly famous both for the number of the musicians and for the beauty of their interpretations. Many are soft and delicate, most of them sad tunes,
534 but there are joyous ones as well. The musical instruments are few.

The flute (kuvi), made of a reed some 70 centimeters long; it has seven holes made by burning: the one in the upper part which serves for blowing, and 35 centimeters farther down are found the others, which correspond to the fingers of the hands, at intervals of three centimeters apart. They distinguish two types of flutes: those that produce melodic sounds, kuvinéhuish (major flute) and those that produce low tones, kuvinuch (minor flute).

[281] The bass drum (kut), made with the skin from sheep, calf, goat, or deer, the hair of which has been removed by fermentation underground.

The tambourine, around the edge of which is put several pairs of movable circular pieces of tin which produce a rhythmic sound.

The side drum or snare drum and the triangle to mark the rhythm.

/210 cont./

796 [533] Throughout all these actions, the music has not failed to sound, /211/ the ensemble of the albacero alternating with that of the fiestero. The tunes are joyous, the enthusiasm grows, and the bursts of firecrackers are frequent.

When everything has been consumed, the plates, kerchiefs, and pots are returned with mutual expressions of deep appreciation. The albacero invites the fiestero:

--"My brother: now let us go to my house. I have nothing to offer you, but what can we do."

--"Do not worry. I, too, am in the same situation as you."

They all remain in the house of the albacero until the ringing of the bells announces the hour of prayer. Very few attend, but the fiestero and albacero have an obligation to do so. The musicians go behind. The albacero sets in place the lamp which he exhibited at the greeting two hours earlier.

796 ●346 373 The lighting of the church is adequate. There are some 72 candles, of which those on the altar are from the fiestero and the remainder from the albacero. There are four hanging lamps of the type already described. On cross-pieces supported by vertical beams and placed so that one is close to the altar and another at the exit door, numerous candles are held in fresh clay, in the same manner as in the cornices of the walls.

796 533 The religious performances are accompanied by native music; monorhythmic and sad tunes alternate with joyous airs.

XIX

Torches and Vacaloca

796 532 While at the house of the fiestero the men kill the beef and make up the bundles of firewood and the women roast the maize cakes, in the house of the albacero the chirimía plays, chicha is drunk from gourd containers, the lamp is made, and

?Hernández de Alba E-8/f (no date) 1948 SC15 Paez SC15

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PLATE 191.—Páez markets in Tierradentro. *Top:* Market in Huila. *Bottom:* Selling chicha at San Andrés. (Courtesy Gregorio Hernández de Alba.)

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